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and Immortality (pp. 164–175): JOSHUA C. GREGORY.—Views body and mind as two mutually interacting and interdependent entities bearing the relationship of copartnership. That mind and life developed out of the non-living does not preclude the possibility of a career superior for them to that of matter. Descent does not decide destiny. Evolution is not incompatible with theism or immortality. *Proceedings of the Eighteenth Annual Meeting of the American Philosophical Association* (pp. 176–194): Consists largely of summaries of articles read. *Reviews of Books: Proceedings of the Aristotelian Society, New Series, Volume XVIII.*, J. E. CREIGHTON. John Dewey and others, *Creative Intelligence*, KATHERINE E. GILBERT. Frederick J. Teggart, *The Process of History*, GEORGE H. SABINE. *Notices of New Books. Summaries of Articles. Notes.*

Cunningham, Holly Estil. *An Introduction to Philosophy*. Boston:

Richard G. Badger. 1920. Pp. 257. \$1.75.

Whitehead, A. N. *An Enquiry concerning the Principles of Natural Knowledge*. Cambridge, England: University Press. 1919. Pp. xii + 200.

NOTES AND NEWS

A meeting of the Aristotelian Society was held on December 15, Professor A. N. Whitehead in the chair. Dr. G. E. Moore read a paper on "External and Internal Relations," in which he said that the most important part of what is meant by those who say that no relations are purely external, seems to be the proposition that *every* relational property belongs *necessarily* to every term to which it belongs *in part*. This proposition is false; the truth being that *some* only among relational properties belong necessarily to those terms which possess them. To say that the property *P* belongs necessarily to the subject *S* is to say that from the proposition, with regard to any term, *A*, that it has not got *P*, it *follows* that *A* is numerically different from *S*. And this has been falsely taken to be true of every *P* and every *S*, because it is in fact true that from the proposition "*S* is *P*" it *follows* that any term, *A*, which has not got *P*, is, *in fact*, other than *S*. The proposition that, if *p* is true, then the conjunction "*q* is true and *r* false" *must* be false, has been compared with the proposition that, if *p* is true, then "*q* is true and *r* false" is *necessarily* false in the sense that *r* *follows* from *q*. From the proposition "From '*p* is true' it *follows* that '*q* is true and *r* false' is false" it does not follow that, if *p* is true, then *r* *follows* from *q*.